

THE CHURCHES

A Strong Sermon by
Mr. Kincaid.Methodist Episcopal Pastor Tells of
the Need of Virtue Among
Christians.

Honolulu's churches were well filled yesterday. Showers kept some folks at home; but only a few. The people of this city are not to be deterred from religious services by small happenings. At Central Union Church there was a big crowd. The Easter musical program was repeated and the singers who won encomiums on the great feast deserved fully as much praise for their efforts yesterday.

The pastor, Rev. Wm. M. Kincaid, spoke on "The Christian Life—What is it?" In the course of his remarks he said, "What is Christian Life? It is not easy to define it. I am not sure that it is possible to define it all. You can't define a rose—the perfume will escape through the meshes of your definition and escape you. And so I cannot define the Christian life. But I think we can all agree upon this—namely, that Christian life is the expression of something of the moral character of God. It is Christian because Christ has signally revealed in his life what the divine character is, and any man who takes up in his life something of the moral character of God, and expresses it, has so far found the Christian life. You see how large and unfettered a thing the Christian life truly is. You cannot, therefore, put it all into any one particular expression. You cannot force it into any one rigid form of utterance. Christian life comes from God alone, and it must have the liberty and aliveness of God's moral nature wherever it is found. What differing forms the expression of the Christian life will take! Here a little child learning to be kind to his brother; there a great man speaking of the conscience of a nation; yonder a monk in his cell studying the discipline of the heart; beside you, a young man resisting the temptation which lingers in his mind from the suggestion of yesterday. Here a woman in her home quietly influencing her children for truth and right. Yonder a Christian preacher speaking to a throng of listeners. There a clerk performing his duties in faithfulness. Is all this Christian life? Yes, it is all Christian life, and if our definitions are not large enough to contain it, then the definitions must yield, for the life is here; the moral character of God is finding its expression in an endless variety of forms. But some may say, "What then becomes of the great doctrines of our faith? To be a Christian must not one hold certain views of the Trinity, of the atonement, and of the church?"

The first answer is very simple. Here are men all around me to whom some of the great truths of my faith are absolutely meaningless. "They are more precious to me than diamonds, but they find little or no significance in them. What shall I say then? Shall I say that they are not Christians? God forbid. "By their fruits ye shall know them." I go back to Jesus and listen as he instructs his disciples as to how they are to distinguish his true followers. Does he say that only those who accept the doctrine of the Trinity, and some particular ones of the atonement or of the church are his followers? Oh listen. "He that is not against us is on our side; for whosoever shall give us a cup of cold water in my name, because you belong to Christ; he shall not lose his reward."

How often do we find in the communion of other churches those that surprise us by the saintliness of their lives! We hold such churches to be in error. We could point to a dozen doctrines that are unbelievable, and are rejected by us as contrary to the spirit and teachings of Christianity. But when a Cardinal Newman, the whole religious world, without distinction of sect, feels that a dedicated life has ended, a light from God extinguished. Again, how often do we find that people whose orthodox is of the most rigid type, lack something which we expect them to possess. It is impossible to persuade any jury of intelligent, observant men that a man who is mean and avaricious in his business, a domestic tyrant, a hard employer, is a Christian because he is a member of a church termed orthodox, and can define and illustrate every doctrine of the Calvinistic faith with copious quotations of scripture. We have come to measure the Christian life by other tests. We say that a man is Christian, not because he says he is converted, but we say he is converted because we have found out that he is a good man.

Not so long ago America's greatest preacher passed away, whose orthodoxy and heterodoxy were the conversation of the churches the world over. I see him preaching his last sermon not knowing it to be his last. Then, when the lights are lowered and the crowd is gone, there come into the empty church two little ragged, wretched lads, and I see the great preacher pausing on his way down the aisle to talk to them of the love of Christ, stooping over them in tender fatherliness. Then he asks the choir, who were still there, to sing: "I heard the voice of Jesus say, 'Come unto me and rest.'"

And then he lays his hand in blessing upon those little waifs, and thus, Henry Ward Beecher leaves for the last time the church where he had ministered for a lifetime, and goes home. Do you think I want to hear any more chatter about his orthodoxy or heterodoxy? I have looked into the heart of the man, and I know God is in him. The Christian life is this: The expression in a man's life of something of the moral character of God, as Christ has revealed that character to us.

Now I want to ask you who are living a Christian life but have never confessed your relationship to Christ,

to acknowledge him as your Savior and your Lord. The doors of this church, so far as I am concerned, are open as wide as the Gospel of Christ. Will you not come in and witness for God and Christian living in the world? I appeal to you to own as your Lord and Savior Him who is your Life and your Redeemer.

At the Methodist Episcopal church, the pastor's sermon of yesterday morning was based on these words, "Giving all diligence add to your faith virtue." He emphasized the need of diligence in the building of character. Such a work demands thought and care and activity. It is of greater importance than the making of a living. God's grace and help are freely offered, yet man must be diligent in working out his own salvation. Salvation implies not only faith in God, but also the development of the Christian graces. Man must furnish with his faith, virtue. The word virtue not only implies purity but all moral excellence—especially, as used here, energy and courage. Passive virtue underlies all true character and successful service. Men mistake who place genius above energy. Energy is a great virtue. It holds to steady, faithful application. It insures success. By their faith and energy the early Christians won great victories. Thus may the Church win today.

HONOR MEMORY OF
A FORMER PASTORChristian Church Pays Tribute to
Character of Rev. Wm. A.
Gardner.

The rain did not prevent a gratifying attendance last evening at the memorial services held in the Christian Church in honor of the late Rev. Wm. A. Gardner. Front seats had been reserved for the George W. De Long Post, G. A. R., and the number of members present was large. After devotional exercises conducted by the pastor brief addresses were made relating to the life, character and labors of the deceased.

Interesting facts were stated, high tributes were paid to Mr. Gardner's worth, and tender sympathy for the bereaved family was expressed. The order was as follows:

Hymn, "Forever with the Lord." Invocation. Scripture selections from Rev. 21st and 22d.

Prayer. Address by W. C. Weedon. Address by Mr. Taggard. Song by the choir, "No Sorrow There."

Address by Mr. Azbill. Song by the choir, "Saved by Grace." Letters from Rev. Mr. Pearson and Rev. Mr. Kincaid, conveying their testimonies of regard, read by William Templeton.

Brief prayer for the family of the departed by the pastor. Addresses by Prof. Howland and Mr. Coleman.

An address by Mr. R. J. Green, as representative of the G. A. R., of which Mr. Gardner was a member. Reading of the poem by Mrs. W. L. Hopper, which is subjoined.

A few closing words by the pastor, Rev. J. C. Hay. Hymn, "Rock of Ages." The Benediction. The services were interesting and impressive. The following poem strikingly sets forth the life and death of this good man:

Fallen! on Zion's battlefield,
A soldier of renown,
Arm'd in the panoply of God,
In conflict cloven down,
His helmet on, his armor bright,
His cheek unblanch'd with fear,
While round his head there gleamed a light,
His dying hour to cheer.

Fallen! while cheering with his voice
The sacramental host;
With banners floating on the air,
Death found him at his post;
In life's high prime the warfare closed
But not ingloriously;
He fell beyond the outer wall,
And shouted Victory!

Fallen! a holy man of God,
An Israelite indeed,
A standard-bearer of the cross,
Mighty in word and deed;
A master-spirit of the age,
A bright and burning light,
Whose beams across the firmament
Scattered the clouds of night.

Fallen! as sets the sun at eve,
To rise in splendor where
His kindred luminaries shine,
Their heav'n of bliss to share;
Beyond the stormy battlefield
He reigns in triumph now,
Sweeping a harp of wondrous song,
With glory on his brow.

WILL STAY AWAY A YEAR.

Dr. Raymond to Leave Next Month
for a Long Absence.

Dr. James H. Raymond and family will leave in the America Maru, sailing on May 5 for the Mainland. Dr. Raymond will be gone about one year, during which time he will devote his attention to hospital and medical work in general, studying principally in the city of New York and in Europe. Dr. W. J. Galbraith has become associated with Dr. Raymond and during the latter's absence will succeed to his practice and occupy the Raymond office and residence on Beretania and Ala-kaea streets.

During Dr. Raymond's six years' residence in the Islands he has established a high reputation as a physician and surgeon. His association with Dr. Galbraith will be highly satisfactory to his clientele and many friends. Dr. Galbraith is not only a well qualified practitioner of medicine but is highly esteemed by the leading surgeons of America. For many years he held the position of surgeon in chief of the Union Pacific railway.

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SIBERIAN RAILROAD

(Continued from page 1.)

mense sideboard literally groaning under a load of newly prepared Russian dishes, always piping hot, and of such a bewildering variety as to range through the whole gamut of human fancy and tastes. You receive a plate with a knife and fork. Making your own selection, you retire to any of the neatly spread tables to enjoy your meal at your leisure. The price, too, is a surprise to one accustomed to metropolitan charges. You can have soup, as fine a roast chicken, whole, cooked in Russian style, toothsome and juicy; potatoes and other vegetables, and a bottle of beer, all for one ruble—about 50 cents.

The managers of the road understand that safety is the idea uppermost in the minds of the railway Ministry. Besides the electrical and other appliances used in the best railway practice, a great army is employed to guard and patrol the track. The road is divided into blocks or sections of one verst each. A verst is about two-thirds of a mile. There is a guard for each verst, who is usually an army veteran. The guard and his family live in a neat little cottage, which is supplied by the Government. The guard or some member of his family must patrol the section every hour, night and day. As soon as a train passes, the guard steps into the middle of the track, holds a flag, or at night, a lantern, over his head, and watches the advancing train until it passes into the next verst. Where there are curves which prevent seeing from one section to the other, several guards are stationed, but a train is never out of sight of a guard. Between Moscow and Tomsk there are four thousand of these guardhouses.

The Trans-Siberian Railroad, on the whole, is a combination of ingenuity and precaution, and if it is completed on the lines which it has followed thus far, it will probably be one of the greatest works of the kind anywhere, and will do much toward bringing the country through which it runs nearer to the rest of the world.

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